Pacific Theological Seminary

THE PACIFIC

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Reading Room

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OLD AND NEW.

Where are they hidden, all the vanished years?
Ah, who can say?
Where is the laughter flown to, and the tears?
Perished? Ah, nay!
Beauty and strength are born of sun and showers;
Shall these not surely spring again in flowers?

Let them sleep, nor seek herein to wed
Effect to cause.
For Nature's subtlest influences spread
By viewless laws.
This only seek, that each new year may bring
Out of new gifts a fairer, softer Spring!

—Francis W. Bourdillon..

THE PACIFIC

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PACIFIC COAST NOTES.

In the Great Northern Railroad Company there are 18,000 stockholders, 7,000 of the number being women.

A bill to remove the Washington State capital from Olympia to Everett will be introduced into the legislature of that state at the session soon to be held.

It is estimated that 10,500,000 horse power can be generated annually from the Columbia River in Washington—more than can be used for several centuries.

So many people out of employment have gathered in Seattle this winter that the Bureau of Charity has found itself unable to cope with the situation and the city and county have been appealed to for assistance.

President Kane of the University of Washington advocates segregation of the sexes in many of the departments of the University. The present enrollment of the University of Washington is 1,950, of which number forty percent are women.

The recent election gave San Diego $1,500,000 for a sea wall which will reclaim 900 acres for industrial sites, which will be worth approximately $20,000 an acre. The bay of San Diego is pronounced by sea-faring men as of the world's finest harbors.

Not quite so much conservation is the order as to the Angeles National Forest Reservation in Southern California. By order of the President 180,920 acres of that tract have been restored to the public domain and will become subject to settlement except that part which the State may select as indemnity school lands.

"The Congregationalist" makes mention of what it calls San Francisco's "generous bid" for the Panama Exposition and says in that connection: "New Orleans is handicapped in bidding because she still owes a large sum to the Federal Government borrowed for her exposition twenty-six years ago. We were among the comparatively few who visited that exposition, and we would vote for San Francisco."

Plymouth Church, Seattle, has sold its property on Third avenue for $325,000. The building will be torn down and one for theatrical use will be erected. Plymouth Church has purchased a new site on Sixth avenue directly east of the old location. The present location was bought twenty years ago for $30,000. Selling for more than ten times that amount there was an advance of more than 1,000 per cent.

A ground-level tunnel through the Cascade mountains, that will enable Seattle to get more of Eastern Washington freightage is likely to be one of the projects of the not far-distant future. The Cascade range is Seatle's problem when future leadership in the Pacific Northwest is contemplated. The down-grade to Portland gives that city an advantage which is offset considerably however by other disadvantages for Portland.

"The nation at large is too extravagant and the government the most of all. People spend too much, and haven't saved enough for a rainy day. The remedy is a dose of hard times, which I sincerely hope will not have to be administered. People have raised the standard of living, and have not the means to meet the advanced standard." So said President Ripley of the Santa Fe Railroad to the Southern California people the other day.

Judge Frater of Seattle granted thirty-three decrees of divorce in three hours one day last week, an average of one decree every five and four-tenths minutes. This was quick work, inasmuch as the law requires that not less than two witnesses be examined in each case. Judge Frater, who is a member of the Edgewater Congregational church of Seattle, endeavored to get through the last Washington legislature a more stringent divorce law. He will endeavor again this year to arouse the legislature to the need for a change in the law.

Among the few thousand men in Washington who voted against woman's suffrage at the November election was one at Vancouver, who, after getting his ballot, asked that someone assist in preparing and voting it. One of the bystanders offered his services. He read off the names of the amendments, and told the voter what they meant. "This one means that if you vote yes, you will give a vote for woman's suffrage, allowing women to vote," explained the helper. "Vote no; women don't know enough to vote!" he almost shouted. "vote against that for me!"

The Humane Society at Palo Alto furnisnes The Pacific the following: "Folks like Christmas turkey so well that they refuse to listen to the story of what happens early every December. Most turkeys are plucked while alive; they are not given a few minutes each in which to die. The bird is given a cut in the roof of the mouth, supposed to reach the brain, but the brain lies farther back in the skull. Or he is hung upon a knife-like nail, supposed to pierce the brain. Plucking begins at once while the body is as warm as possible. By the time the turkey is entirely plucked, he is usually dead, but not always. This method saves time, and also keeps in all the blood so the bird weighs more and sells for more."

In a recent interview in Washington, Senator Perkins said: "I am in favor of keeping sixteen battleships on the Pacific Coast all the time. We must have the channel to Mare Island deepened and the navy yard made ready to accommodate the ships of the fleet; oil burning apparatus installed on battleships not already so equipped, and then we want the fleet stationed in Pacific waters, where it is needed more than it is on this Coast. I think that mili-

tary strategists who have nothing but the best interests of the country will agree with me. As for the fortification of the Panama Canal, I am opposed to it, and believe that neutrality would be its best defense. Switzerland and Belgium have not heard a hostile shot fired in a hundred years and, in my opinion, if we neutralize the canal there will be no trouble."

The Rev. Amos Judson Bailey, former Home Missionary Superintendent in the State of Washington, says in a communication to the editor of the Seattle Post-Intelligencer: "Let us have an industrial court for the State of Washington, and so set an example for the rest of the States and the world." In his communication Mr. Bailey says: "The American people are disposed to be fair with each other, but in a case where three persons have equities no two of them can settle differences right without considering all of the equities. Labor and capital cannot settle differences without considering the consumers—any attempt to do so is a compromise between the labor and the capital depending on a guess as to what the consumers will stand for. Our civilization has passed the limit of each man for himself. Organized industries are two large to be conducted on the principle, 'my own business in my own way.' Industrial peace and prosperity depend on having the business conducted in such a way as to promote equity and justice between the three parties interested."

President Stubbs of the University of Nevada said recently in Los Angeles: Gambling has been abolished in Reno, and we are going right after the divorce problem, so that in another six months you may hear that this little city of Nevada has suddenly lost all its attraction for the men and women of their other halves. Reno isn't half so bad as it is made out. Like all things of this character, its vices have been far more widely heralded than its virtues. The people who cried out against the abolition of gambling were gamblers or interested in games themselves. Our merchants and business men generally will affirm the fact that since the gambling laws have put a stop to the practice, business has increased from 20 to 30 per cent. The sudden fame of Reno as a place to obtain an easy divorce, was caused by the fact that South Dakota amended its Constitution, making a longer residence in the State essential before a divorce could be obtained. That left only Nevada to pick on, with the result that Reno became the Mecca of the dissatisfied married people of the nation who wanted quick action, and had the money to pay for it. We will have a hard fight during the next session of the legislature to pass the amendment to change the time, but I think the amendment will be passed."

"Whatever other criticism may be passed upon San Francisco," says the Boston Transcript, "she can hardly be charged with a lack of enterprise." This in connection with the following: "Perhaps no other result of the current census enumeration causes more surprise than the announcement that the Golden Gate City has gained over twenty-one per cent in population the past ten years. Unless the padding process has been applied this is almost phenomenal. Even a decrease would have been no reflection on her recuperative power. In fact, it was expected. Great disasters have had that effect upon other cities. It has been shown in Galveston and Chelsea. The latter has had less time for recovery than San Francisco, but the former has had more. When the hegira following the earthquake occurred the stricken citizens largely found refuge in Oakland and Berkeley, and doubtless many have remained in those nearby cities. The figures indicate unusual additions to their population from some source, as they show gains of 124 and 206 per cent respectively; yet, in spite of those with whom she may have parted, San Francisco shows nearly an average rate of increase as compared with other large cities of the country. Not only that but she has nearly equalled her own twenty-four per cent increase between 1880 and 1890, and distanced her gain of less than fifteen per cent in the decade following. Thus the frequent prediction that she will soon be overtaken by Los Angeles seems unwarranted."

PROSPECTS FOR LOCAL OPTION IN CALIFORNIA.

The Anti-Saloon League, of Northern California, announces that the prospects are excellent for a good local option law. The great principal of the League's work in politics this year was the election of a legislature that would press a local option law that would place California on a level with other states in temperance legislation. Its judgment now is that such a legislature has been secured. The League says further:

"The next object of our campaign work was to secure the election of a Governor and Lieutenant-Governor, who favored local option, and who would aid us in securing such legislation; we were compelled, therefore, to make choice between the two great party candidates. The candidates for these offices in one party did not favor local option, but were openly supported by the liquor traffic; but the Governor and Lieutenant-Governor elect, whom we actively supported, will favor our proposed legislation.. This state-wide victory is the greatest temperance victory recorded in the history of our State. The liquor traffic's attempt to defeat the Lieutenant-Governor elect, was largely thwarted through the efforts of the Anti-Saloon League."

Campaigns were conducted during recent months in six counties for the closing of the saloons by precincts. There was success in each county, and thirty-three precincts voted out the saloons.

The League is of the opinion that six of the eight congressmen elected will favor the anti-saloon measures now before Congress.

The Anti-Saloon League is "the federated church in action against the saloons," and in the work merits the hearty, generous support of Christian people.

"VALUABLE, BUT NOT MOST VALUABLE."

The caption of this article expresses in brief the estimate The Continent makes of the recent evangelistic campaign in Chicago by Dr. Chapman and Mr. Alexander. The more extended comment is:

"Gospel truth has been broadcasted through the city; religion has been pressed to an unwonted place in the thought and conversation of the populace; church people have been impressed with a keener conception of their responsibility for their neighbors; activity has in many congregations supplanted negligence, and withal many souls have been brought into new or renewed allegiance to Jesus Christ. Of the latter results no statistics are offered, but the discriminating will not complain of a reserve which the evangelists have learned by the wisdom of experience touching the counts of converts. In any case there is no reason to make doubt in that particular and in others the meetings were fully worth their cost.

"Nevertheless," continues The Continent, "the total effect is far from being overwhelming enough to erase the impression which so many held before—that the method of transient evangelistic movements apart from the regular and rooted life of a city's churches can never become any considerable factor in the Christianizing of a great metropolitan center. It is vain to hope to take any city for Jesus Christ by storm. Sapping and nicking make the only strategy which can get a conclusive triumph. The forces that redeem the city must patiently live deep into its life till they interpenetrate it altogether. If 'the little church round the corner' is not a larger arena of salvation, taking the years as they run, than the great auditorium where the evangelist preaches for only a few fleeting nights, it is because the little church is not living up to its opportunities. If the pastor who stays year in and year out is not a more vital worker in the community than the preacher who appears for two weeks and then disappears, it is because the settled pastor is falling short of his chance. And if the church and the pastor are failing, the essential remedy is not in the temporary incident of an evangelistic campaign, but in the abiding and growing forces of deeper consecration to God and more dynamic love for men."

CHRONICLE AND COMMENT.

The port of New York has each year nearly half of the total foreign commerce of the United States. For the last fiscal year it was 48.45 per cent, and amounted to $1,727,006,057.

Chicago is to have what is termed "a palatial high school building. "It will cost $600,000 and will accommodate 2,000 pupils. Its equipment will require an additional expenditure of $100,000.

The completion of a tunnel at a cost of $4,200,000 on the Moffatt railroad building west from Denver and its connection with the Denver and Rio Grande will shorten the route to Salt Lake City 168 miles.

The first edition of Bryce's "The American Commonwealth" was published more than twenty years ago. In the preface to the second edition, put forth this year, after his more intimate acquaintance with this country, its people and institutions, he says: "All that I have seen and heard during the past few years makes me more hopeful for the future of popular government. The forces working for good seem stronger today than they have been for the past three generations." Pessimists should take notice.

The Indians on the Sisseton Reservation in South Dakota are said to be making rapid progress in civilization, Sixty-five per cent of them have become farmers and have proved themselves thrifty and successful. One hundred and twenty-five good farm houses have been built during the last two years. There are thirteen churches on the Reservation, which is eighty miles long and forty wide. The special drawback to the advancement of these Indians is their fondness for liquor which is supplied by "bootleggers" despite the strenuous efforts of the Government to prevent it.

This is the season of the year when pneumonia accomplishes its most deadly work throughout the East. The Chicago Health Department says that people die from pneumonia when cold weather comes, not because the weather is cold, but because they refuse to ventilate their houses and work places; that they will not die from pneumonia if they will only let fresh, pure air into their homes. "Ventilate but don't hibernate" is the slogan of the health department. It points out that it is better and cheaper to pay for fuel than for sickness and death. "In the living rooms one window can be raised a trifle at the bottom and another lowered a little from the top. All bedrooms should be thoroughly aired for an hour or more every morning, and no bedroom is big enough to sleep in with all the windows closed."

Wilbur F. Crafts of the International Reform Bureau writes from Washington, under date of December 15th: The Curtis-Miller bill to protect "dry" territory against "speak-easy" beer brought in from other states under the federal shield of interstate commerce, has just been referred in the Senate Judiciary Committee to a subcommittee, consisting of the following senators: Nelson, Dillingham, Borah, Bacon and Rayner. From the expressed views of these men on preceding interstate liquor bills, and on the general subject, there is good reason to hope they will report this bill to the full committee. Senator Curtis and Congressman Miller, both of Kansas, are pushing the measure with great energy, and if the public sentiment is once more expressed promptly and strongly to senators and congressmen, the bill may be passed even in this short session. Republicans are being reminded that the Democrats are about all for this state's rights bill, and if it goes over, will probably pass it in the House the first month they have the power, and millions of Christian citizens will bitterly recall that they sought it in vain for twelve years when Republicans had full control. This short session is the Republicans last chance to pass a measure for which more people have petitioned than for any other bill in recent years.

When Dr. Lyman Abbott spoke recently in Boston on the topic, "If a Man Die Shall He Live Again?" hundreds were turned away, so great was the crowd that thronged to hear him. Dr. Abbott told of the mystery which surrounds human birth; of the gradual development of the delicate sense perceptions; of the intellectual birth; of language and its imperfect interpretation of the deepest feelings of the heart. All those, he said, are experiences in a journey of which that called death is another. "Jesus emphasized the belief that there is no death, only transition," he continued. "The science and philosophy of modern thought has come in to confirm this idea of the undying nature of man. Life began with some germ and continued through vegetable and animal life to the human life. We are the result of the growth of ages. We can look back to the beginning of that process of evolution. Is the end to be a graveyard? Evolution is a monstrous farce, a burlesque on thought if this is the end. No man is ever a finished product. No man fills the fulness of humanity. It is a great deal more rational to believe that I am an immortal talking to immortals than that I am an electric spark trying to put sparks into others. I have as good right to use my imagination as my reason. If a man die shall he live again. No; he does not die."

John D. Rockefeller having given $35,000,000 to the University of Chicago, announces that he now makes an end of giving to that institution, saying: "It is far better that the university be supported and enlarged by the gifts of many than by those of a single donor. This I have recognized from the beginning and, accordingly, have sought

to assist you in enlisting the interest and securing the contributions of many others, at times by making my own gifts conditional on the gifts of others, and at times by aid ng you by means of unconditional gifts to make the university as widely useful, worthy and attractive as possible. Most heartily do I recognize and rejoice in the generous response of the cit'zens of Chicago and the West. Their contributions to the resources of the university have been, I believe, more than seven million dollars. It might, perhaps, be difficult to find a parallel to generosity so large and so widely distributed as this, exercised in behalf of an institution so recently founded." Mr. Rockefeller's last donation to the University was to the extent of $10,000,000, which he directed to be so appropriated from the General Education Fund established by him. Prior to that he had given $25,309,000. He now withdraws from the board of trustees. The Rockefeller benevolences now total $133,731,000. Those of Carnegie $178,300,000.

Writing of the evangelistic meetings at Akron, Ohio, by Dr. Biederhoff, a correspondent, says: A special feature of the work was the great number of factory delegations occupying reserved sections in the tabernacle night after n'ght, frequently coming with bands and carrying banners, flags and decorations, and in their march through the city toward the tabernacle attracting much attention and greatly as'sting by giving publicity to the work. On the last Sunday afternoon of the series the tabernacle was packed and 5,000 men listened to Dr. Biederwolf in his sermon on "The White Life." No such scene was ever witnessed in Akron before, when at the close of the appeal to men, about 250 walked and ran down the sawdust aisles; they came in twos and fours and sometimes in tens; one athletic club came down in a body and extended their hands as a token of their desire to live the white life. Just as prayer was about to be offered at the close an arm shot up from the crowd of converts, and in the hand was a package of tobacco. Addressing Dr. Biederwolf, a voice said: "I can't pray with that thing in my pocket." Not a word had been said about tobacco, but this was the signal to others, and before the meeting closed the platform was literally strewn with packages of "Honest Scrap," "Bull Durham," cigarettes, p'pes, etc. It was all gathered up and a picture of it taken by one of the local papers.

Rabbi Fleischer said recently in Boston that he preferred to be known as a Jewish-American rather than an American Jew. He remarked in that connection: "I mean to deny Jewish nationality and to exalt American nationality, making 'America' the permanent noun and 'Jew' the adjective temporarily qualifying it—the 'Jew' to disappear, the 'American' to survive. That sounds like treason to the Jewish cause for the sake of loyalty to Amer'ca. But, really, there is room in the same breast for both loyalties, and the choice is mainly one of tendency and emphasis. A generous interpretation of these loyalties ennobles the American who has Jewish traditions and makes him a worthier factor in the general life. I have little patience with the Jew who sentimentalizes about the 'mission of the Jew,' prating with a many-times-magn'fied Mayflower pride of his Jewish ancestry and yet lacking the knowledge and the courage of his Jewishness to give his contribution to Amer'can life a distinctively Jewish flavor. I maintain that the Jew and all other temporarily separate groups are bound to justify that separate existence. As I see it the Jew's relative isolation is justified only so long as his relig'on is distinctive, or he retains a peculiar capacity for religious leadership and militant idealism, in a word, only while the Jews remain a kingdom of priests and a holy people. But if the Jew wants to become as distinctly serviceable to American life as he can be, there must be no further indulgence in a petty pride in Jewish orthodoxy."

A MISSIONARY EXPOSITION.

A great missionary exposition is to be held in Boston from April 24 to May 20, 1911.

It is to be known as the "World in Boston," and is to be modeled after the "Orient in London."

The main floor of the great building in which the exposition is to be held will be occupied with courts and scenes representing all the non-Christian countries. Curios and other exhibits illustrating the domestic, social, commercial and religious life of the people and Christian work among them will have place. Hawaii, the Philippines, Japan, Korea, China, the South Seas, Burma, India, Ceylon, Persia, Arab'a, Palestine, Turkey and Africa each will have a court or booth devoted to them. The scenes, of much larger dimensions, will include many exhibits representing each section of the countries of China, India, Japan, Africa and Mohammedan lands, child life at play and in the home also being comprehended. Among the forty-four sections, all most interesting, are to be an opium den, a pagoda, towers of silence, a Buddhist temple, a Congo hut, a granary, a Juju scene, an African witch doctor in the open, a Turkish mosque, Palestine houses, an Arab compound, and a Bedouin tent. A Bible court will show the Scriptures in many languages. Numerous relics of the beginnings of Christian missions also will be on view. Space will be allotted to medical missions, missions to lepers, and industrial missions throughout the world. Home missions will have six large spaces, life and work among immigrants, American Indians and Negroes being represented by exh'bits, work on the frontier and in Porto Rico and Hawaii also being compassed. Taoism, Confucianism, Shintoism, Mohammedanism, Fetishism, Buddhism and Hindu'sm will comprise the expository object of a Hall of Religions, their ceremonies and worship being displayed.

In the gallery, to illustrate educational work, will be seen native schools, miss'on schools and models of typical buildings. In Talbot Hall adjoining children will play parts in dialogues sketches and various brief scenes to show forth child l'fe in non-Christian lands.

In the two other halls on the same floor tableaux, such as a Chinese wedding, costume lectures and a continuous moving picture exhibit will be given. Regarding the latter, a thousand feet of film from London and As'a have already been made sure and more will be sought dur'ng the intervening months.

The Grand Hall will be devoted to the Pageant of Darkness and Light, which was the special attraction at the "Orient in London." Messrs. G. Pickett and W. B. Annesley, who assisted in the product'on in London, will act as pageant master and first assistant, respectively. The pageant will be performed every afternoon and evening. Mr. H. Gurney, who took the tenor parts with great success in London, will take them in Boston. There are five episodes dealing with great events in the history of missions in this musical drama, and five thousand voluntary vocalists will have to be enrolled for choir participation.

"Sir," said the young man, "I come to ask you for your daughter's hand."

"Young man," replied the father, "I am not disposing of her in sections."

THE OLD YEAR AND THE NEW.

There's a sigh on the air at midnight,
And a sound as of coming feet,
As with faltering step and a lightsome tread
The Old and the New Year meet;
And each has a varied legion
Of followers in his train—
The one has a host of memories,
And the ghosts of joy and pain.

And one brings the brightness and beauty
Of hope in the year to be,
With pictures of wonderful gladness
And songs full of melody.
And each bears fragrant flowers—
The first like those for our dead;
But wreaths that are gay and brilliant
The others wear on their head.

The Old and the New Year parting;
Let us lowly bow the head
And forever into memory
The Old with his train has fled.
And now, at our threshold waiting,
Like sentinels, far and near,
Each day has its order reckoned,
And we live in the glad New Year.

—Helen Boyden.

CHURCH TRIVIALITIES.

John Wright Buckham.

Those who are most concerned for the Church today cannot resist a feeling of painful misgiving as they see how much of her life and interest is absorbed in trivialities. The Spirit of the Age, searching the Church in these crucial days, finds her, too often, still tithing mint, anise and cummin; and not only that, but not seldom bickering over them. Petty disputes, little animosities, personal jealousies, like poisonous microbes, are sapping the life and undermining the power of many churches which might be strong and vital agencies for good.

Councils called to determine the custody of communion sets, bitterness in ladies' circles over cheap china and plated silver, voice or manner, deacons in disrepute on account of some gossip concerning their dealings or their daughters, choirs at odds with congregations and music committees with ministers, disagreements over collections and expenses, disgruntlings over the color of the church carpet or the interludes of the organist or the ventilation of the vestry—who does not know of scores of such paltry differences, robbing the Church of her vitality and her influence, and who dares not feel a sense of shame because of them? It is the glaring contrast of such trivialities with the spirit and words of Christ and with the true aim and atmosphere of His discipleship that makes them so disheartening. What can you expect the "world" to do in view of such gross inconsistencies but to point its finger, or wink its eye, and "gang its ain gait"?

It is true that these unhappy disagreements and divisions usually arise out of that aggravated sense of individual rights and preferences which has always characterized New England democracy—bitter fruitage of a sound tree. Every church member wants to have his right respected, his say said, his preference preferred. The result is interesting but disastrous. Democracy in the Church is a good thing. No one desires the return of tyrannies or suppressions. But there is a way of expressing one's judgment and maintaining his convictions and yet yielding to the general preference and furthering the cause of peace and unity so clearly pointed out in the Sermon on the Mount and the Epistles of Paul that the Church has no excuse for failing to learn and apply it.

This is not an indictment, much less is it a jeremiad. The Church as a whole is neither moribund nor asleep. In its clearer moments and its more vital membership it is increasingly awake to the needs of the time. Missionary, charitable and to a certain extent social enterprises, are coming to command the loyal devotion of the churches. The kingdom of God as the realization both of individual and social salvation is daily growing clearer to the vision of the Church at large.

Nevertheless there is as a rule, in the average church a narrowness of sympathy and outlook, a sensitiveness to personal grievances, an absorption in pusillanimous interests, that tends to vitiate its inner life and in some cases almost ruins its honor and influence. After all due allowances are made, the situation in this respect is serious. If it is bad to fiddle while Rome is burning, it is worse to wrangle. In many a community the Church is letting the children grow up in religious ignorance or indifference; the young people drift into immorality and skepticism, the social and spiritual life of the community sink into mediocrity or worse, while its attention is absorbed in the minister's manners or the deacon's deportment or the organists's errors or some other trivial matter that should be put under a bushel in order that the true light of the Church may shine from its candlestick.

Nor is the minister always free from blame in this respect. Too often he allows himself to be drawn into the animosities and puerilities of some of his people and thus loses his spiritual joy and his faith in humanity and at length comes to regard the ministry as a failure. Perhaps, indeed, he has not been given a sufficiently high-minded conception of his calling while in the seminary. At all events he, too, must bear his share of blame for the state of things. The fault does not all lie with the Church, nor yet with the minister. But the main thing is to remove it. The Church can never measure up to her sacred obligations and splendid opportunities until she rises above these childish trivialities and petty grievances and takes up her great mission in the large unselfish, devoted spirit of the Christ.

Berkeley, Cal.

ELLERTON'S AWAKENING.

W. N. Burr.

The Reverend Thorndyke Ellerton sat on the piazza of his bungalow parsonage—thinking? Can a jumble of troubled emotions be designated "thinking"? Says Prof. Hugh Black: "Nothing is rarer than a thoughtful man. We read books to avoid thinking. In religion and politics we follow with no reflection on our own part the platform laid down by our predecessors. We seldom hear a voice nowadays which is not merely an echo of what some one else has said." Perhaps Ellerton was not thinking that morning. Possibly his "state of mind" was just then too commonplace to be described by so dignified a term. But at any rate, clouds and sullen thunder-rumblings and all sorts of storm-premonitions were gathering in the realm of his mental operations.

There was nothing in the outdoor scene before him to lead his thought into gloomy ways. The sky was clear; the sun was shining comfortably; the mountains, strong

in their majesty, yet tender in the'r softening garments of hill-blue, were offering inspiring uplift to all beholders; the trees might easily have been seen to "clap their hands" after the manner of their ancestors in the days of the prophet; the birds were all joyfully busy. Everything but the mind of the man seemed to be in tune with order and pleasantness.

It was a holiday, and many of his parishioners had gone on a frolic to the city or the seashore. The minister felt himself free to indulge in piazza musings.

"I wonder how I ever dared to give my life to such work as this," he soliloqu'zed. "Who am I, that I should presume to stand before other men to teach them the secrets of spiritual truth? Some of my people seem to have gone deeper into the ways of spiritual understanding than I have—I am not one to be teaching them. Others are so dull concerning these things they seem to grasp no sense of anything in the service beyond form and manner. Then there's Stanley, who fairly gloats over the literature of the mystics, I am all out of fellowship with him, he is so—so sloppy in his religious hab't; and some others who apparently care little for devotional writings or devotional meetings appeal to me mightily. There's Br'ghton—what a noble fellow he is; always at church on Sunday, a listener who would make glad the heart of any minister, ready with a cord al hand-grasp and a word of encouragement after the service, and so manly withal! and yet I doubt if he ever read a page of Thomas a Kempis in his life, and I am not sure that he ever looks inside of a Bible."

A glossy, blue-black bird, crest erect, elert, quick-motioned, dropped for a moment into a wild nightshade not far away, and apparently began feeding on the tempting berries.

"There's Brighton in bird form. Those clean, vivacious phainopeplas alyays remind me of him. And when one fl'es like that into a clump of nightshade—that's Brighton exactly, feeding and thriving on things that are regarded as poisonous, wh'le others who are more careful make an awful botch of life. What a mix-up it is! Who is sufficient for these things? A man is certainly presumptuous who chooses the ministry for h's profession.

"And I don t wonder the ministry and the church are not highly regarded in many quarters. People of the Stanley type smirch things so! I don't like to be classed with such religion'sts myself, I'd rather wear the Brighton stamp. And yet, Stanley is devotional and Brighton isn't; and the church with 'the deep things of God' eliminated would not be worth while. Perhaps Brighton has deeper v'sion of spiritual things than Stanley, after all? Well—I think—he has!"

A fly lighted on Ellerton's hand, and with a quick snap he killed it.

"Now what have I done!"

He sat for a few moments absorbed in thought; then taking a pad of paper from his porch-stand began writing. After a while he read these verses half-aloud:

A small fly t'ckled my hand
  And I crushed it! What did I do—
Crushed something that God once planned
  And made to His purpose true?

Did I add to the world's sharp pain
  One infinitesimal pang,
One drop to its cutt'ng rain,
  One note to its hell-born clang?

Life, life!—what is life?—God's breath
  In man and in beast and—fly?
Did I strike out a bit of That?
  Did I? **Did** I? **Did I**?

Is my quest'oning overfine
  And so—foolish? Who shall say
If it comes a flash divine
  Or a fancy born of the clay?

Was that fly just a worthless pest—
  That marvel a workmanship
God-planned, God-formed, God-dressed?
  And I killed it with a flip

Of my finger! . . . May it not be
  God allowed me to spoil His **work**
That He might reveal to me
  Himself 'mid life's moil and murk?

"Very weak verses, no doubt." A half-smile flitted over Ellreton's face as he scanned the lines. "Almost any readable journal would promptly return them with thanks if I were to submit them for publication, I suppose. If Browning had produced them they might have floated into the white light of popular'ty; but they were not so fortunate as to have been Browning-conceived, though . . . do they not seem to bear some of the Browning marks? But, pshaw!" He gave an impatient shrug and shake of the head as if to throw off some weak though rather welcome thought.

"But what **did** I do when I killed that fly, crushed that body, tore those delicately-formed wings? Regarded just as a fly the thing was a pest, but as a b't of the Divine wormanship! . . . Oh, here I am again striking out into deep water and getting beyond my depth. As prayed Jonah so might I say: 'The waters compassed me about even to the soul: the depth closed me round about, the weeds were wrapped about my head.'"

The perplexed man left his piazza and sauntered out to the road. A few minutes later he entered the little country grocery not far away.

"I've got the fiidgets today, Mrs. Merr'll," he said to the bright-faced woman behind the counter. "Guess I'm lonesome with so many of the folks away."

The woman smiled. It was not a sickly, forced, hypocritical, facey smile but an illumination w'th heart in it.

She seemed out of place standing against a background of shelf-goods for she was "all Mother" and required a home setting. Form plump, face placid, speech gentle, an air of refinement in every movement—just a good, comfortable, homey woman she was, such an one as men, women and little children will turn to in perplexity as chicks run to the mother hen when raindrops begin falling.

"Well, I can sympathize with you if you are lonesome" she said, as she came from behind the counter with a bit of worsted work in her hands, and settled down into her chair. "I almost cried my eyes out with lonesomeness when I first came up here. Did I ever tell you about it? A grocery store like this is the last place in the world I ever expected to be found in at this time of life, but here I am, and here I shall be for some time, no doubt.

"Mr. Merrill, you know, was a railroad man; but h's health failed, and we had to leave Minnesota and come out here to California. We had to do something for a living, and this business was for sale, and this mounta'n country up here seemed just suited to my husband, so we bought. I knew 'twas the best thing in the world for him, and I tried to face it and keep in good spirits. But we had s'x children back in Minnesota—married, most of them, it's true,

and taking care of themselves; but grandchildren were coming along, and it just seemed to me I couldn't stand it to be separated from them all.

"And then our church and the church folks back there—how I did long for all that when Sunday came! This little church as it was when we came here five years ago seemed such a poor little affair, though a few faithfuls were holding on in spite of all discouragements, and doing the best they could. But I'd been used to larger things and finer work than was possible up here then. Perhaps our work back in the old home church when we had plenty of capable helpers was not so much finer in the Lord's sight, after all; but it seemed so in my sight. And—well, everything was so different here! I was dreadfully lonesome and homesick. I had a lump in my throat all the time; and times and times, when I was by myself, I just gave up and cried like a babay.

"One evening when Mr. Merrill had to be away, down to the city, and I was here alone, I had a dreadful scare. A couple of Mexicans up the road a ways got to quarreling over a game of cards, and one of them whipped out his knife and stabbed the other and killed him. The first I knew about it the whole Mexican colony, it seemed to me, came rushing excitedly into the store and wanted me to telephone down to the city for a doctor and the coroner and I didn't know what all. We did have a 'phone here at the store then, but there was no doctor in the valley. Of course I was scared out of my senses. There was that murdered man lying not far away, and the store full of excited Mexicans, and I could scarcely understand a word they said, and Mr. Merrill away. I suppose some frontier women get used to such things, but I had never had anything like that to face before. How I ever got through that night I don't know. I guess I never would have, if Mr. Merrill hadn't got home after a while, and he brought with him one of our sons who had suddenly decided to come to California to live.

"Do you wonder that I almost cried my eyes out in those days, Mr. Ellerton? And I haven't got all over it yet. I do love these mountains, and I've learned to think a great deal of many new friends we've made here; but the 'lonesome' follows me around yet, more or less. But I'm learning, I think, 'in whatsoever state I am therewith to be content' as Paul said—not perfectly satisfied, Mr. Ellerton, but content. When we come to hard places in life, or to things we can't understand, I guess it's more sensible not to be crushed or too much worried but just be brave and go ahead in God's strength, and take the work that's given us to do and do it as well as we can, knowing that God is near us and that His grace is sufficient."

"Hereafter this minister will give himself more to ministering and less to philosophizing," said Ellerton to himself, as later he went from the store back to his cozy parsonage.

LUTHER AND THE BIBLE.

(From Prof. Arthur C. McGiffert's "Martin Luther and His Work" in the January Century.)

Luther's studies at the university embraced the writings of the church fathers and particularly the Bible, to which he was becoming more and more attached. He tells us that it was in his twentieth year that he first saw a complete copy of the Scriptures in the university library at Erfurt. He had hitherto supposed that they embraced only the lessons read in the public services, and was delighted to find much that was quite unfamiliar to him. His ignorance, it may be remarked, though not exceptional, was his own fault. The notion that Bible reading was frowned upon by the ecclesiastical authorities of that age is quite unfounded. To be sure, it was not considered part of a Christian's duty as it is in many Protestant churches, and few homes possessed a copy of the Scriptures; but they were read regularly in church, and their study was no more prohibited to university students of that day than to those of this, and was probably as little practiced by most of them as now.

As to Bible study, the opinion of the theological professors of Erfurt was divided. Some favored it ascribing to biblical writers an authority superior to the fathers and to the schoolmen; others advised against it because all that was of value in the Bible could be found in the writings of the theologians, and its study was apt to foster pride and promote a seditious and revolutionary spirit. Staupitz heartily believed in it, and made it an important part of the requirement in the theological course of the Erfurt monastery. A red leather copy of the Vulgate was put into Luther's hands soon after he entered the convent and he studied it with such diligence that he knew it, so he says from cover to cover and could tell exactly where every passage was to be found.

THE ANNUAL MEETING.

Edward Lincoln Smith.

While thinking over the annual meeting of Pilgrim church just past, I fell to wondering if other churches make this the great event of the year to which the members look forward with eager anticipation. Are the pleasantest memories of the year associated with this annual gathering and do the members make strenuous efforts to attend it? Is it a time when the hearts of the church members are closely bound together and when the family feeling bulks large? If not, a great opportunity is lost. It is a great help in the life of the church. The members have a good time. It is one of the most delightful and satisfactory gatherings I have ever known in connection with church life.

It is for the church. The invitation is not given to any who may wish to come. Few individuals are invited outside the membership of the church, although husbands and wives of members are always included. The meeting is preceeded by the annual dinner prepared with greatest care by a committee of the women. The dinner is paid for by the trustees, and the heavy work is done by helpers specially employed. The church gathers at six o'clock in the Sunday school room for a half hour of social intercourse, the Prudential committee acting as a reception committee and introducing the new members before going down to dinner. The tables are set in the gymnasium beneath the main auditorium, and places are ready for three hundred. The room and the tables are simply but beautifully decorated, and the impression as one enters the room of the snow white tables decorated with evergreen, lighted with candles in shining red apples as candle sticks, and the whole room spick and span for the occasion, is distinctly a pleasant one.

And the dinner itself is good. The chicken pie could not be improved upon. The people seat themselves as they come. The boys belonging to the church, of whom there are some forty or more, appropriate one long table. The musical members select another table. They have arranged a series of college songs which they are ready to start from time to time as the signal is given. The young women arrayed in white, serve the tables, and after the heart-felt prayer of thanksgiving the merriment begins.

The meeting proper is called to order after the dinner has been disposed of, and while the waitresses are being

quietly served to their dinner by some of the young men. Then the business reports of the retiring officers and the election of new officers receive attention. A nominating committee has been busy for two weeks securing from the entire chuch nominations for the different offices. They have sifted these various nominations to the best of their ability, exercising some discretion, but following the suggestion of the church as far as possible, and present upon the printed ballot two names for each office. Early in the meeting these ballots are presented, and each member checks the name preferred. The tellers count the ballots while the business goes on. The reports of the trustees, the different treasurers and the clerk follow. Then there is opportunity for the introduction of miscellaneous business. Greetings are received from one or two invited guests, and messages of love and sympathy are voted to be sent by mail and telegraph to various absent members.

The oldest member of the church, a good woman of eighty-three who never misses a service, is introduced, lifted to a chair, and greeted by a rousing cheer of all the members standing in her honor.

By this time the tellers are through with their work, and file in to make their report. The new chairman of trustees is called upon to respond for the officers chosen for the succeeding year.

After a fervent prayer of thanksgiving and petition, and the hearty singing of the doxology, the meeting is over. Reports of the different societies and their work for the past year have not been heard this evening for there would not be time to listen to them all. They were heard by the entire congregation on the Sunday evening previous. The annual meeting is through before ten o'clock. People are not fatigued but go home to think it all over, and to meditate and pray upon how much they can give for the work of Pilgrim, and for the benevolences of the denomination next year. They have plenty of time before January 1st to decide, and the new trustees will be ready to begin promptly with the new year.

Seattle, Dec. 12, 1910.

A LOS ANGELES PROTEST.

Los Angeles has been considerably stirred over the presentation in the leading theater of that city, the Auditorium, of an objectionable play, "Queen of Moulin Rouge." The Rev. Dr. W. H. Day, pastor of the First Congregational church, said in his pulpit on Sunday, December the 18th: "When public sentiment in our city permits the stage of the most beautiful playhouse we have, one supposed to be dedicated to music and art and nothing but the most wholesome recreation, to be filled with a noisome, tawdry reproduction of the part of Paris which generations of unprincipled 'spenders' have produced we are certainly in the way of her 'whose steps take hold on hell.' The same high-minded spirit which has brought us to a fame among the cities of the earth as an ideal place for a man to build a home, rear his family and live his life to the full will rise in rebuke that will be heard in every box office of that part of the theatrical world where lust for gold has stifled every ennobling ambition. We can protest in no uncertain sound and make it possible for the mayor and city officers to prevent such insults to the moral ideals of the people who live here from the insult of such presentations in the name of the drama." Following the sermon resolutions were passed by the church voicing its suport of all efforts to suppress the play.

In a communication to the daily Times of December the 11th, the Rev. Frank N. Greeley under the caption "Unholy Suggestion" had some timely thoughts from which we quote, because of their general applicability:

" 'Let me write the ballads of a nation, and I care not who writes its laws'—it was a wise man who said this. He knew the inspiring and impelling power of music. Can we not say, let us direct the suggestions of the people and conduct will take care of itself? Suggestion is the child unborn. Its birth is action. Physicians, teachers, moralists, know the power of suggestion. They know that many a man—and many a boy and girl—who would be repelled by the actual portrayal of sin, or shocked by the glaring display of the nude, are often fascinated and tempted by the suggestive picture or the suggestive action that conducts to the borderland of actual sin or positive immorality—and there leaves them. For the imagination has begun its work, which will continue until details are filled in and the consummation is reached.

"Our places of amusement are crowded. They will continue to draw the crowds. This is a persistent, unalterable fact in our municipal life. Could we, by actual count, compare the numbers that from the Sabbath to the week's end enter our churches, with those that fill our theaters, moving picture shows, and other places of amusement, that comparison would reveal something of the immense power for good or ill that is committed to the men and women whose business it is to entertain. If this business is exalted to a 'mission' they can perform a needed and noble work for any city or community.

"Why should we approve, or even tolerate, things suggestive in an unholy sense, that we would turn out of doors, with a parting 'kick' if offered at our firesides, in our social circles? The reference to the home and the school is peculiarly pertinent, because so large a proportion of the throngs that crowd the places of amusement—especially the moving picture shows—are the lads and lassies. And very many of them are of the age when imagination, born of suggestion, is awakening to its vivid and conscious action.

"Let me offer a concrete illustration of my meaning, not, in the least, in a spirit of unkind criticism. I was present, recently, at a union religious service held in a theater. The service itself was inspiring and strong, with a manly address to men, by one of the manly pastors of the city, enforcing the importance of a life of impulse, thought and action that shall meet the approving judgment of conscience and of God. It was a fine thing to offer such an address to business men, on a business day, and in the very heart of a busy city. This and the song service were preceded by fifteen minutes of moving pictures, under the theater management, we presume, with the subjects chosen from the Bible. One scene depicted the 'Temptation of Joseph.' Potiphar's wife was a modern woman, portraying in action a sensual woman's wiles and suggestive appeals. The scene palpitated with unholy suggestion. The writer does not consider the directors of a religious service responsible for the character of the pictures that preceded. They were doubtless a part of the daily program. But, in his judgment, that was a scene that should never be portrayed—anywhere! The fact that the right-minded, true-hearted young steward, Joseph, resists, does not alter the fact that the seductive appeal has already put its grip on the imagination.

"This is the statement of one in whose home the Bible has been an honored and studied book from childhood, and to whom such tales from Scripture have a profound meaning, in revealing human frailty made strong by the strength of God. This, however, in itself can never justify the portrayal of these sins, or the picturing in lurid appeal of the steps that led to their committal or that preceded final resistance and victory. Because a picture, a drama, or a

dance is stamped 'From the Bible,' it is not thereby made divine, or, if a portrayal of the immoral, any less harmful or hideous. Lady Macbeth with her bloody dagger was no more a murderess than was Judah's King David a murderer, with his cruel order, 'Put that man Uriah in the forefront of the hottest battle and leave him to die.'

"Sin in the palace of Solomon was no less sin than in the unseemly conduct of a modern royal sensualist. 'Rag-time' is no less rickety and rollicking because played at a 'sacred concert!'

"In our places of entertainment we do not—we cannot—follow the sin to the tremendous issue in character rottened, and in the final judgment of God. 'Entertainment,' as there offered, concerns itself with the physical side—the side that appeals to the senses—rather than with the hidden, subtle things of the moral and spiritual. We have not yet learned to photograph the remorse or the ecstacies of the soul, nor the appalling results of sin in human life and in the lives that follow. So, of necessity, the lesson is not learned in our 'entertainment,' but the harm is done."

"The writer believes that the religious sentiment and moral character already potent in affecting many reforms in this city should crystallize in a definite demand for the better control and censorship of our places of amusement. The legal difficulties are not insurmountable, and it is not honest or just or wise to limit our censorship to the conduct of the moving picture shows."

Among the Churches.

CALIFORNIA.

Lincoln.—The Lincoln church closed the year with a little more contributed to the benevolent societies than the apportionment calls for. Rev. C. C. Cragin, the pastor, received at the Christmas entertainment a gift of considerable money and other things. Although it has some puzzling problems the church at Lincoln, as it looks back over the year 1910, thanks God and takes courage.

San Francisco, Mission.—Christmas Day was a day of unusual interest to the Mission Congregational Church, as it marked the entrance into the new edifice for religious services. Large audiences were present both morning and evening, and many former attendants were present to rejoice in the magnificent new church. Some details of construction remain to be completed, and when finished it will be one of the notable churches of the state. Twelve persons united with the church on confession at the morning service.

Oakland, Japanese Congregational Church.—A letter from its pastor, Rev. S. Okubo, brings good news. During this year he has gathered in $4700, and has cleared off the debt on the fine property which this church holds at 552 Sycamore street. My heart warms toward him at the thought of the hard work which this success must have cost. He adds: "We are now much interested to concentrate all our powers to spread the gospel among our people during the new year." W. C. P.

Oroville.—Tuesday evening, December 20, the members of the First church here gave a Christmas entertainment that reversed the usual order of things, for both the parents and the children brought to the tree presents for others and not for themselves. The gifts consisted of oranges dried and canned fruit and warm clothing, that in weight amounted to almost a ton when shipped away. All contributions were sent to the Green Street Church, San Francisco, to be distributed through its pastor, Mr. Walz, to the deserving poor of that city. Oroville's poor were not forgotten; they are few in number and well cared for by the churches and relief societies. Our First Church is prosperous, additions to its membership are frequent and each Sabbath Mr. Douglass preaches to large and interested congregations.

NOTES AND PERSONALS.

Professor and Mrs. C. S. Nash have returned from their trip East.

The Rev. C. R. Brown will begin on Sunday, January 15th, to supply the pulpit of the Old South Church, Boston.

Some of our readers have telephoned and asked where Dr. Cull's book, "A Modern Revolt from Rome," can be secured. As stated in The Pacific for December the 18th, it can be had of Jennings & Graham at 5 City Hall avenue, San Francisco, for $1.25; or by mail for $1.35.

Forefather's Day was celebrated in San Francisco on Tuesday evening of last week by a joint meeting of the San Francisco and Bay Associations. About 125 persons were in attendance at the dinner, which was nicely served by the ladies of Plymouth Church. Addresses were made by the Rev. Dr. Kloss and the Rev. A. W. Palmer, the former on "Christianity and the Underfellow"; the latter on "Twentieth Century Puritans." Steps were taken for the reorganization of the Congregational Club in such a manner as to secure a larger co-operation than heretofore. The membership fee will be one dollar annually and members will be required to pay for only such banquets as they may attend. Many of the persons in attendance at the meeting last week, not already members of the Club, expressed intent to unite therewith. The new constitution will be presented for adoption at a meeting to be held ere long. The plan is to have one stated meeting each year and such other meetings as the executive committee may call.

WASHINGTON NEWS.

(Rev. C. F. Clare, Seattle, Correspondent.)

Sultan.—Special meetings are being held, the pastors of Seattle and nearby assisting.

Beverly.—Lots were bought recently and the field has been left open to the Congregationalists.

Carrolton.—Lumber is on the ground for the new building and the people are earnest and enthusiastic.

Kalama.—Kalama finishes its first year of self-support in good condition and anticipates a prosperous 1911.

Wallula.—Rev. J. E. Purdy of Wallula and Attalia has been ill with typhoid but is now convalescent. Mr. Munger of Pasco has been looing after the week night services.

Loomis.—A council of recognition was held October 26th and heartily received Loomis into our fellowship, the town gives good promise of growth and the church starts out well.

Wenatchee.—This young plant is flourishing and growing healthily. The Rev. H. D. Wiard recently of Eagle Harbor

has become the pastor and building plans and other activities are advancing.

Olympia.—Two transcepts were used for the first time December 11th. These give a much needed addition for the rapidly increasing congregations that gather to hear Rev. R. H. Edmunds.

Everett.—A house next the church has been bought for a parsonage at a cost of four thousand dollars. The Sunday-school and preaching services are so largely attended that there is no spare room.

Valdez, Alaska.—Since Rev. H. O. Henderson went to Valdez the congregations and membership have materially increased and eight hundred dollars have been raised to put the building in better condition.

Calls.—Rev. Jas. D. Hudson of Beach had been called to Anacortes and will begin work at once. Rev. Stephen Williams has resigned Puyallup. Rev. L. L. Woods has accepted the call to Snohomish to begin January 1st.

Lewiston.—The Orchard Tracts Church has an acre of ground with a parsonage on it and is building a church, bungalow style, to cost about five thousand dollars, by the time the basement is completed; the superstructure will not be built at present.

Sprague.—Rev. Jonathan Edwards, the pastor, gave a lecture on "Tolstoy, the Greatest," Sunday evening, December 4th, to a large audience, and is giving a series of Expository sermons Sunday mornings on the Epistle to the Hebrews. The Ladies' Guild held their annual sale and entertainment December 7th and netted $225.

Vaughan.—A Congregational Rally was held here recently, the special subjects being the national and state work. Lunch and dinner were served by the ladies of the church and the programs were directed mainly by Supt. Scuder and Rev. H. B. Hendley of Tacoma. The pastor, Rev. A. R. Dodd, has been doing effective york and everything looks promising.

Pasco.—The town is making a rapid growth and our church shares the prosperity. The attendance at church services and Sunday-school is increasing, the debt on the parsonage has been cleared up and plans are being made for a building. After there is a building suited to church purposes the church will grow even more rapidly than it does now. Rev. Earle A. Munger is pastor.

Kennewick.—Rev. V. E. Marryatt was ordained December 2d. Dr. Brooks of Walla Walla preached the sermon, the charge to the people was given by A. E. King of North Yakima; to the pastor by Supt. Scudder; the Right Hand of Fellowship by Rev. H. F. Burgess of Sunnyside. Mr. Scudder preached December 3 at a union service in which the Baptists and Presbyterians welcomed Mr. Marryatt.

Plummer.—Through the efforts of Mr. Waters, ably assisted by Rev. David Reid, Plummer was organized November 6th, with sixteen members. Others are expected soon and the prospects are very bright. Mr. Waters, who has been at Tekoa, has supplied every Sunday afternoon, and will continue to do so until full time is needed at each field. Plummer is a new town on the C. M. and St. P.

Forks and Quillayute.—Mr. Chester A. Holcomb, son of Rev. G. T. Holcomb, has taken hold of these fields and they show for the first time for years some signs of growth. Both fields are in an incacessible district and are purely missionary. They are centers for a wide territory of thinly settled farming country, and it will be years before there will be any hope of self-support. Each field has a church and plans are under way to build a parsonage at once.

Changes in Pastorates.—Several changes in the pastorates have recently occurred. Rev. H. E. Hunt has resigned at Roy, H. G. Miller from Marysville; Mr. Whitmore has resigned from Natchez and has been called to Eagle Harbor, Mr. Tedford having recently resigned there and gone to Natchez. Mr. Babcock has been called to Deary, Ida., Mr. Orth to Lewiston, Ida., Mr. Fulgham has been called to Orchard Prairie, Pleasant Prairie and Pasadena. Revs. W. C. and C. H. Veazy, father and son, take Cusic and Ione and their out-stations.

Toledo.—Several years ago the Congregational church was built, but of late years has been closed. We have kept out as another denomination entered soon after the church closed, but recently a request to reopen signed by every business man in the town and several other residents was sent to us and Mr. Dick of the S. S. Secoy went to look over the field and found services conducted once in three weeks in an unsatisfactory and perfunctory way, with no Sunday-school in the town, so after the town had been twelve years without Congregational work, Mr. Dick organized a Sunday-school and steps are being taen to reopen the building and organize a church. Our property is good but of course out of repair.

Vancouver.—A twenty thousand dollar building upon lots valued at ten thousand dollars all secured within three years, was dedicated November 20th. For a long time there was no church organization here but the Ladies' Aid Society maintained a vigorous existence and bought and paid for the lots, then the building project took shape, the church was re-organized and Rev. A. V. Bond called as pastor. The dedication marks fifteen months of his work. The church building is a very attractive concrete structure, fully adapted to the most up-to-date church activities. The sum of $5,000 was raised at the dedication, leaving a debt of $3,000. A pipe organ will be installed about Easter. This is unquestionably the finest church edifice in Vancouver.

White Salmon.—This young and energetic church has been practically self-supporting from April 1st, a grant having been made to it but never called for, it now votes not to apply this year and sends the Board of Directors of the Home Missionary Society its hearty thanks for past aid, and an assurance of its interest and intent to help the home missionary work. Such a spirit as this always gives cheer to those whose hard task it is to administer the scanty home missionary funds. Mr. Tate has been pastor for three years and was unanimously ased to remain another year. Thanks are due Mr. Tate for the self-sacrificing way in yhich he shouldered the grant which the church had asked for, refusing to receive it. When the church found he had not used it they immediately raised enough at the annual meeting to reimburse him. During the past few weeks the church has been redecorated, electric fixtures installed and a new carpet laid.

REGISTRAR'S NOTICE.

The Minutes of the Conference are off the press of Thos. Davis and Son, and the copies have reached the churches. A considerably less number of copies were sent out this year than is usual. There is much matter in the little volume which should be of interest to every Congregational family, and any one desiring a copy may have one by send-

ing a post-card to the Headquarters. Clerks and pastors are requested to put all their copies to work; any who have been omitted, send in stating the number you can use.

The attention of all Church Treasurers is respectfully called to pages four and five in the Minutes.

CHAS. C. CHAMPLIN, Registrar.

Mechanics' Savings Bank Bldg, S. F.

OREGON LETTER.

By George H. Himes.

The Congregational ministers of Portland and vicinity held a meeting last Monday morning for the purpose of formulating plans for the Pacific Coast Congregational Congress to be held the coming summer in this city. The time agreed upon for the Congress was June 2d to 9th, inclusive. The general committee of arrangements is as follows: Rev. Luther R. Dyott, of the Portland First Church; Rev. John J. Staub, of the Sunnyside Church, Portland; Rev. William M. Proctor, of the Oregon City Church. The programme was informally discussed, but no definite conclusion reached regarding the topics to be presented for discussion. The programme committee will be announced in a short time—perhaps at the next ministerial meeting. It is probable that Prof. Charles S. Nash of Pacific Theological Seminary, Berkeley, Cal., and Rev. Edward Lincoln Smith, of Pilgrim Church, Seattle, may be, two members of that committee.

At the last monthly meeting of the Men's Club of the First Congregational Church, organized several years ago, it was unanimously voted to drop the name "Men's Club," and substitute the name "Congregational Brotherhood," instead. Rev. William H. Proctor, of the Oregon City Church, was the speaker of the evening. There has been a 'Brotherhood" organization in that church for several years, and it is an essential factor in its work. At the present time that Brotherhood has more than seventy members.

Mrs. Eva Emery Dye, of Oregon City, recently returned from Honolulu, whither she went late in October to make investigations relating to some of the missionary work there between the years 1830 and 1845, some parts of which she will probably use in a new book which she has in preparation. Two of the parties connected with missionary work in the Islands came to Oregon in 1843, first located at Oregon City, and rendered good service in Christian work as long as they lived there.

The week just closed has outstripped all previous records in this city in the matter of Christmas buying, not only among those amply able financially to exchange gifts with each other, but in larger measure than ever before the bestowment of gifts of a suitable kind, covering a wide range, upon those from whom no return can be expected, thus exemplifying the true Christian spirit.

The Christmas sermon by Dr. Dyott, this morning, was an excellent as well as a practical one. One of the points he emphasized was that all Christian people should relegate the mystical "Santa Claus" to oblivion, and instead instruct their children that the gifts bestowed at Christmas-tide were the outgrowth of the real Christ spirit manifesting itself through his disciples. It was his opinion that in many cases the apparently innocent deceit practiced by the repetition of the story of "Old Santy entering houses by a chimney," led to serious results; that as soon as the little folks began to acquire reasoning powers they realized that they had been deceived; and if deceived in this matter, it was not unnatural to suppose that they would feel that they had been deceived in other matters relating to the Christian life. Another point he made was that a child born in a Christian family should be so reared as never to know he or she was not a Christian.

Pacific tillicums, kla-how-yah! 1911. Liberally translated—Pacific subscribers or family, good-will, good cheer, and the highest success for 1911.

Portland, December 25, 1910. ?

The Home.

I PACK MY TRUNK.

What shall I pack up to carry
From the Old Year to the New?
I'll leave out the frets that harry,
Thoughts unjust and doubts untrue.
Angry words—ah how I rue them!
Selfish deeds and choices blind;
Any one is welcome to them,
I shall leave them all behind.

All my fears shall be forsaken,
All my failures manifold;
Nothing gloomy shall be taken
To the New Year from the Old,
But I'll pack the sweet remembrances
Of dear Friendship's last delight;
All my jokes, I'll carry them hence;
All my store of fancies bright.

My contentment—would 'twere greater!
All the courage I possess;
All my trust—there's not much weight there!
All my faith, or more or less;
All my tasks; I'll not abandon
One of these—my pride, my health,
Every trivial or grand one
Is a noble mine of wealth.

And I'll pack my choicest treasures;
Smiles I've seen and praises heard,
Memories of unselfish treasures,
Cheery looks, the kindly word.
Ah, my riches silence cavil!
To my rags I bid adieu!
Lie a Croesus I shall travel
From the Old Year to the New.

—Amos R. Wells.

ONE MOTHER'S WAY.

"How does it happen that you know so much fine poetry?" asked one college boy of another.

"O, it comes of having had measles, whooping cough, pink eye, mumps, chickenpox, German measles, toothache, and whatever else children ever have," was the laughing reply.

"I don't see through that. I never had all those things," said the first speaker, "but I had some of them and I know

the last thing I felt like, when I had them, was learning poetry. I am more mystified than ever.

"Well, I ought to have added 'and a mother,'" he replied, "for it was all owing to her. You see when we had contagious diseases (there were three of us) we couldn't go anywhere or have anyone come to see us, and I guess we got pretty restless, especially toward night. Then mother used to keep us quiet by saying poetry. We all had our favorites and we would ask for the same things over and over again till we knew them by heart. I can remember how happy we used to be sitting by the open fire in the twilight, waiting for father to come home and listening to the verses that we had come to know so well. Every once in a while there came a new one, and I now imagine that mother learned some of them on purpose to repeat to us, though I know she had learned some of them years before. Then, if we woke up in the night and couldn't get to sleep again, mother would come and repeat one of the most soothing and musical ones till all our sorrows were forgotten and she could go back to her own bed. It was a wonderful education and I wonder that more mothers do not do it. Why, when I came to study English in school, a great many of the poems were familiar to me, and actually I knew the whole of 'The Vision of Sir Launfal' and several shorter poems before I had ever seen them in print!"

His friend, whose mother had died when he was a baby, fell to wondering if he should ever really know all that he had missed by being motherless.—M. C. Rankin, in Christian Work and Evangelist.

IT CAUSES WRINKLES.

Train yourself not to live in a constant state of tension, if you do not wish to give out all at once some day, like a piece of machinery which is in constant use and has no opportunity of stopping for repairs and lubrication.

For instance, when you are sewing, if your eyes feel tired and your back aches, drop your needle, and let your hands and eyes rest and rest absolutely for a few minutes. To do this you need not necessarily lie down. Lie back in your chair, close your eyes and lay your hands quietly in your lap, so that they will not be tempted to finger anything or to clasp each other nervously.

Mind relaxation is quite as important as physical relaxation and particularly at bed time. You must cultivate the habit of changing the current of your thoughts at times if you are very strenuously employed mentally.

Those lines across the forehead usually come from mental tension, and to avoid them you must have resolute control of your thinking powers.

Women as a sex go heart and soul into anything which interests them, and often wear themselves out by constant attention to the subject, whether it be housekeeping, bridge, or any of the numerous businesses and pleasures that necessity or love of pleasure present to us.

One of the first lessons in avoiding a nervous breakdown is to get business or pleasure down to a point where you control it and it does not control the mind to the exclusion of every other interest.

You may think that you have not time. But after a while you will find that you can accustom yourself to a mental and physical rest at intervals during the day. It may only be for a few minutes at a time, but it will pay.

Your heart must rest, and it does involuntarily when you lie down. It does not stop altogether, for you could not live under such circumstances, but nature arranges that it does not beat so rapidly when the body is reclining.

In a like manner, you do not have to stop altogether in order to relax a little now and then.

Learn your capabilities and act accordingly. If necessity demands certain exertions, let up on something else.

It never pays to burn a candle at both ends. With certain attention to the wick, it will burn brighter and certainly longer when lighted only at one.

Make a little list of rules and keep to them.

Make your days as regular as possible and bear in mind the following:

Do not sit in one position for too long a time without straightening up and loosening the tension now and then.

Relax at intervals while eating as in working. Do not swallow and gobble as though your dying of indigestion would help matters any.

Do not attempt problem plays and deep reading after a day of great mental activity. Above all relax the mind as well as the body when you go to bed.

If you can't rest during the day you must learn how to rest at night if you wish to feel refreshed in the morning.

Do not go to bed tired and cramped and brain-weary in a close room and lie in a huddled, tense heap thinking for hours and tossing about.

If you can't get relief to your lungs by fresh air before retiring insist upon plenty in the sleeping chamber. Undress and think and busy yourself in some trivial matter in a comfortable lounging robe. Do all your thinking before the light goes out, then go to sleep.

Don't read after you go to bed. It excites the brain and if sleep follows it is usually not a restful sleep.

Remember that a nervous strain induces many wrinkles, makes the eyes heavy and the skin sallow.—Boston Herald.

THE SOURCE OF HAPPINESS.

Self-centered life is everywhere the great disturber of human happiness.

It defeats itself and keeps its victims forever upon the rack.

It collides with our interests, and God is in its way. It destroys the peace of the home.

It leads husbands to be indifferent or unkind to their wives, and wives to regard their husbands only as the chief of their own conveniences.

It leads children to demand that the whole of the family arrangement shall be managed with personal reference to their personal pleasure.

It breeds social jealousies and neighborhood quarrels; it breaks up church choirs; scrambles for the chief seats in the synagogues, and sets church members praying, "Lord, grant that we may sit on Thy right hand and on Thy left in Thy Kingdom." It leads Diotrephes to love the pre-eminence.

It is to the credit of the religion of Christ that selfishness cannot live in peace with it.—D. W. C. Huntington, D. D.

I saw him across the dingy street
A little old cobbler, lame, with a hump;
Yet his whistle came to me clear and sweet
As he stitched away at a dancing pump.

Well, some of us limp while others dance;
There's none of life's pleasures without alloy.
Let us thank Heaven then, for the chance
To whistle while mending the shoe of joy.

—Anon.

Our Young People

TURNING THE NEW YEAR LEAVES.

"Now what is that noise?" said the glad New Year.
"Now what is that singular sound I hear?
As if all the paper in all the world
Were rattled and shaken and twisted and twirled."

"Oh, that," said the jolly old Earth, "is the noise
Of all my children, both girls and boys,
A-turning over their leaves so new,
And all to do honor, New Year, to you."

What the New Leaves Said.

I won't squeak my pencil on my slate;
I won't lie in bed every day and be late;
I won't make faces at Timothy Mack;
I won't make fun behind any one's back.
Rustle and turn them, so and so!
The good shall come, and the bad shall go.

I won't be greedy at dinner table!
At least—I think I won't—if I'm able;
I will not pinch, nor poke nor tease;
I will not sputter, nor cough, nor sneeze.
I will not grumble, nor fret, nor scold,
And I'll do exactly whatever I'm told.
Rustle and turn them, so and so!
The good shall come, and the bad shall go.

—Laura E. Richard.

AN INDIAN STORY.

Away beyond the great cities of the West is a place called the Indian Reservation. Here the little Indian boys and girls live, in queer little houses called wigwams. These wigwam houses have no chambers, and no pleasant play rooms where the children may play during the dark winter days, nor even windows to look outside. All summer long the little Indians spend their days running among the trees, wading in the streams, or gathering wild flowers and berries. When the cold dark days come, however they find little to amuse them as they huddle about the smoky fire in their one-roomed home. There children all find life rather dreary during the winter months, but, for one little girl it was much harder than the others.

This girl's name was Singing Bird, for she was a very merry little girl, always laughing and singing and flitting about, like a happy bird. But one day something happened to change all this. Singing Bird had climbed into a tall tree, and was swinging from a branch, when her brother, wishing to frighten her, cried out that a cloud was falling on her. Singing Bird was so startled that she let go of the branch and fell to the ground.

After that day Singing Bird could not run, or stand any more, but must always lay stretched on her pile of skins, which was all the bed she had. One day Singing Bird's mother placed her near the doorway and drew back the curtain so she might look outside.

As the little girl lay watching the leafless trees she saw water dripping from their branches.

"Why do the trees weep, mother?" asked the little girl. "Have they, too, been hurt?"

"No, not hurt as you are," said her mother. "I think they weep for their baby leaves that have been driven away by the Frost King."

"Will the baby leaves ever come back to the poor trees?" asked Singing Bird.

"Yes," said her mother, "for the Great Spirit has promised they shall come again, but, sometimes the poor trees seem to forget this promise and then they weep for their little leaves."

"O mother, please tell me about it," begged Singing Bird.

"Well," said her mother, "it was many, many years ago, when the world was young, and did not know of the Great Spirit as we do now, that one stormy day the cruel Frost King came along and saw the trees, smiling and happy, gaily dancing their baby leaves this way and that, while the little leaves whistled and whirled and laughed in their glee. Now the Frost King is a surly, ill-natured person at best, and, this day, was more ill-tempered than usual. He was furiously angry to see the trees and their leaves so happy. He stood there scowling at the poor trees for a moment then drew out his sharp knife and cut away every leaf, leaving the mother trees bare and desolate then he twisted and shook the baby leaves until they were senseless, and threw them on the ground to die.

"The poor mother trees wept aloud in their anguish and bent their heads to the earth , then tossed their empty arms toward the sky and wailed their grief to the passing wind. Their piteous cries reached even to the home of the Great Spirit and he hastened to earth to learn what had happened. When the great Spirit saw the poor trees, with never a leaf, and heard their sad story, he said to the trees:

" 'I cannot undo the Frost King's work, for he, too, has power over the earth and must be obeyed, but I will help you to bear the burden he has laid on you.' Then the Great Spirit called the baby leaves to him, and the dying leaves came at his call, for they grew strong at his word, and said to them: 'You must go far away for a time, for the Frost King will kill you if you stay here, but, if you are brave, cheerful leaves you shall come again to your mothers after many days have passed. I will change your form so you may fly far and easily.'

"Then the leaves that had become yellow the Great Spirit made yellow birds; those that were spotted, he made robins; those that had become red, red-birds; the all-brown ones, wrens; then, those that remained, the Great Spirit bade chose their color.

"At this, some flew toward the sky, and thus became blue-birds; others fluttered to the earth, and so became ground-birds. Then the Great Spirit sent the bird-leaves flying away to the South and promised the mother trees their baby leaves should come back to them when the Frost King unchained the waters, and opened their prison door. So the trees dried their tears and folded their arms to sleep until their baby leaves returned.

"Since that time, when the days grow cold and dark, the Frost King comes and drives the baby leaves away from their mothers. Every spring, however, when the Frost King sets the waters free, the bird leaves come back again, just as the Great Spirit promised. But the poor

trees sometimes forget his promise, then they mourn and weep as you see them today."

"And will I, too, come back, mother?" asked Singing Bird, "for you know the medicine-man says I shall soon fly away."

" 'Tis so the pale-face medicine-man tells us," answered her mother, "and we know the Great Spirit loves the Indian."

Not many days later, Singing Bird did fly away and now her mother weeps, yet, she too, hopes she will find her Singing Bird when the glad days come again.—Ex.

HOW TERRY USED HIS CHANCES.

Terry Dempster and a good many of the other boys were on their way to school. They passed the first fruit stall at the corner. Terry said "Good morning" to the woman who has kept it. He was glad Will Mace stopped to buy bananas, because he liked to look at her.

She gave Will the bananas, and, while he was putting them into his bag, she held out his change. Terry took it for him. One of the pennies he shoved back across the counter. "She was giving you a cent too much," he explained to Will as he handed him the others.

"You are good at arithmetic sonny," said Will. "A penny isn't very much of a mistake."

"Not if you are an Italian, anyway," agreed Terry, "and aren't used to changing money in English."

A big red apple had rolled off the stall and along the street until it had turned the corner. Terry picked it up and ran back with it.

"You might have taken that with you," said Will. "Nobody would have seen."

Terry laughed. He did not seem to think Will expected any other answer.

Two or three days later, Terry was playing croquet at recess. The game was getting exciting. Terry's ball was in a bad position.

"You can move it out from the hedge, Terry," said one of the boys, who was looking on. "Wait. Let me show you."

"Not so far as that I cannot," cried Terry. "That is very far!"

"Oh, yes, you can," said the big boy easily. "You are all right now. Go ahead."

"It's more than a mallet's length," said Terry, measuring. "I was sure it was." He moved the ball back six inches and tried for his wicket. He missed it. He lost the game.

"Isn't it a pity," said the big boy, "that you can't cheat a little at croquet just for sport?"

"I don't think it is," said Terry. "It wouldn't be any fun if it wasn't fair."

"Don't you like to win?"

"Yes, when it's real," said Terry.

One day when school was out, Terry had got almost to the corner where the fruit stand was. Suddenly he stopped short in dismay. "Oh, dear! I'll have to go back! I left my copy-book. Miss Stone said I was to copy over at home the page I blotted so much."

"Tell her you forgot it," said Bobby Price.

"But only for half a block," said Terry. "That would not satisfy her, I guess."

"I guess not," said Bobby; and he didn't say another word.

The weeks and months went by until the first school term was over and the second had begun. One Saturday afternoon Mrs. Dempster came home from down town and hunted through the house for Terry. "What do you think Miss Stone told me?"

"What?" asked Terry, who regarded Miss Stone as the most beautiful and delightful young lady in all the town.

"She said she liked to have my boy for a pupil. She thought the other boys were learning to be more honorable from him."

"I guess Miss Stone didn't mean me," he said. "I don't see how she could have meant me, because I can't remember ever being honorable before the other boys. I haven't had any chance."—Sunday School Times.

THE SIERRA CLUB.

The Sierra Club announces its plans for the 1911 outing.

There will be a preliminary camp in the Yosemite Valley about June 20, but the main party will not be afoot till early in July. The grand circuit of the Yosemite National Park will be the larger trip, and in the language of those familiar with its beauties: "It is doubtful whether so much wonderful mountain, canon, lake, river and forest scenery is to be found anywhere else in the world compressed within the same number of miles." The outing will be a camping trip, pure and simple, and will be adapted to those who can endure from ten to twelve miles' walk a day. The itinerary will include the Little Yosemite, the beautiful lake region of the upper Merced Canon, the McClure Fork to Tuolumne Pass, and over this into the far-famed Tuolumne Meadows. Stay will be made here a few days to afford an opportunity to visit nearby peaks, lakes and glaciers, the entire party going to the head of the canon, then on to Matterhorn Canon, Rogers, and Benson Lake, and thence into the little known northeastern portion of the park, including many canons, Kerrick Slide, Jack Main, Stubblefield and Tilden. The party will return to the railroad through the famous Hetch-Hetchy Valley, which is sought by the city of San Francisco for its water supply.

Mother—What makes you think, dear, that you love him?

Daughter—Because, mamma, all the while I was being fitted for my new gown I kept thinking of him instead of the gown.

NOTHING DOING.

Customer (in bookstore)—I would like to get a book on Faith.

Clerk—Sorry, sir, but our terms are strictly cash.

GOOD RIDDANCE.

Mrs. Snoozer—Henry, the alarm clock has just gone off.

Snoozer—Thank goodness! I hope the thing'll never come back.

BRILLIANTS.

Take what is: trust what may be:
That's life's true lesson. —Browning.

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